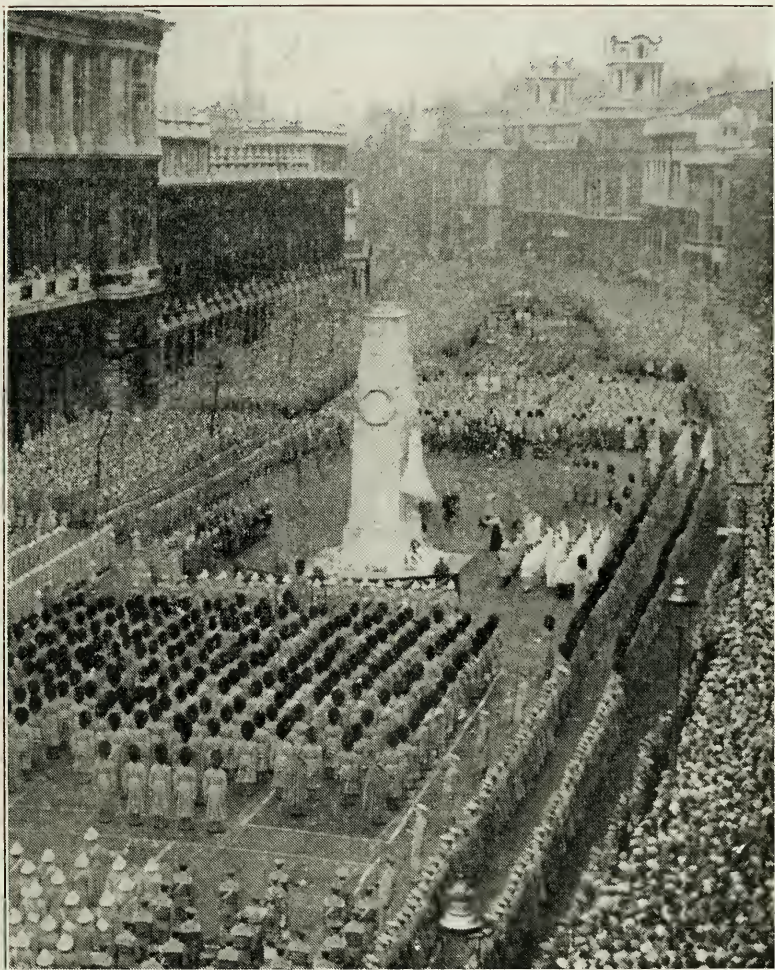


# Millennial Star



Keystone Photo

## Armistice Day at the Cenotaph

*"In the soil of love the seeds of war must die."*

(See pages 710 and 712)

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# THE LATTER-DAY SAINTS' MILLENNIAL STAR

ESTABLISHED IN 1840

No. 44, Vol. 99

Thursday, November 4, 1937

Price Two Pence

The *Millennial Star* is published weekly by the British Mission of the Church of Jesus Christ of Latter-day Saints. Subscription price: 1s. 8d. for three months; 3s. 4d. for six months; and 6s. 6d. per year.

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Museum 1354

*For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah . . . : and I will cause them to return to the land that I gave to their fathers, and they shall possess it.—Jeremiah 30: 3*

## CONTENTS

	Page
<b>EDITORIAL—</b>	
November The Eleventh <i>by Richard R. Lyman</i> -	712
<b>CHURCH FEATURES—</b>	
Applied Christianity <i>by President David O. McKay</i> -	706
The Baptism of Fire <i>by Elder James E. Talmage</i> -	714
<b>SPECIAL FEATURES—</b>	
“We Seek After These Things”	
<i>by Elder Parry D. Sorensen</i>	709
The Seeds of War <i>by President Hugh B. Brown</i> -	710
Hull District Conference Notice - - - -	715
Leeds District Conference - - - -	717
Three Weeks To Go - - - -	717
Silver <i>Star</i> Awards - - - -	717
<b>DEPARTMENTS—</b>	
News of the Church in the World - - - -	718
Of Current Interest - - - -	718
From the Mission Field - - - -	719

## THIS WEEK'S COVER—

Each Armistice Day, as the world pauses to pay tribute to the heroic dead who gave their lives during the World War, the Cenotaph in Whitehall is the scene of an impressive service, when the King places a wreath at the foot of this Empire War Memorial. A scene at last year's service is shown on this week's *Star* cover.

The Cenotaph was originally designed by Sir Edwin Lutyens, R.A., as a temporary memorial, but was re-erected in deference to public sentiment, “to represent an Imperial Grave of all those citizens of the Empire, of every creed and rank, who gave their lives in the War.”



## APPLIED CHRISTIANITY

BY PRESIDENT DAVID O. MCKAY

"What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?" (James 2: 14)

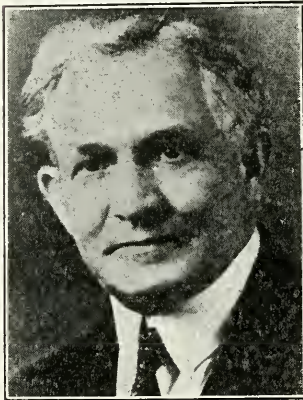
**I**N this significant passage, James decries the impotency of faith as a merely intellectual perception, and implies the importance of the application of truth to daily life and conduct. He teaches that "faith is dead and useless unless it expresses itself in a true life and true Christian activities." There has been, and is to-day, too much discrepancy between belief and practice, between the proclamation of high ideals and the application of these ideals to daily life and living.

The Church of Jesus Christ of Latter day Saints, accepting Christ as the revelation of God to man, believes that Jesus in His life and teachings reveals a standard of personal living, and of social relations, which, if fully embodied in individual lives and in human institutions, would not only ameliorate the present ills of society, but bring happiness and peace to mankind.

If it be urged that during the past two thousand years so-called Christian nations have failed to achieve such a goal, we answer that all failure to do so may be found in the fact that they have failed to apply the principles and teachings of true Christianity.

To every sincere follower of Christ religion should denote not only a sense of relationship to God, but also an expression of that feeling in actions with respect to right and wrong, and obligation to duty.

This was undoubtedly the kind of religion Patrick Henry had in mind



President McKay

when, in the closing scene of his life, he said: "I have now disposed of all my property to my family. There is one thing more I wish I could give them, and that is the Christian religion. If they had that, and I had not given them one shilling, they would be rich; and if they had not that, and I had given them all the world, they would be poor."

Pure religion gives one power to rise above the selfish, sensual, sordid life of what Eucken calls "pure nature," and enables one to "experience a divinity in life above and beyond the world of sensible reality."

"Without this religion," this philosopher continues, "no true civilization is possible. A civilization declining all contact with a supernatural life and refusing to establish those mysterious inner relations, gradually becomes a parody of civilization."

For six thousand years and more the human family has suffered from unrestrained expressions and manifestations of selfishness, hatred, envy, greed—animal passions that have

led to war, devastation, pestilence, and death. If the simplest principles of the Saviour's teachings had been observed the recent World War, for example, could have been averted. The nation or nations that began that holocaust violated some standard or standards of the Christian religion—with what result? Seven million men killed. Five million more dead of starvation and disease. Twenty million wounded, five million of whom are maimed and crippled for life. Six million men imprisoned. Twenty million women in Europe deprived of a home of their own. Countless millions who suffered privations in the trenches, and in lonely homes of the poor.

And even now as the passing of time dims the memory of that terrible experience, we again hear rumblings of threatened and deadly conflict. Indeed, actually to-day in some parts of the world horrors are being enacted that make the soul shudder. Innocent human beings, non-combatants, helplessly, desperately fleeing to save their lives, are blown to pieces by

death-dealing missiles from the air. Children left homeless, maimed, and slaughtered indiscriminately; starving mothers seeking to give away their famishing babes if by so doing they can save their lives. Because these atrocities are many miles away, we fail to sense fully the horror of it all. But imagine if they were in your own country, and your boy or girl, your mother, wife, or babe were subjected to such peril! If there be a means of averting such calamities, plain common sense, to say nothing of religion's appeal, would prompt its acceptance. These things but emphasize the truth of what Hayden writes:

#### Nation-Wide Address

This message of the principles of Christianity and their application to our daily lives, was delivered by President McKay at the 108th General Conference of the Church at the Great Tabernacle in Salt Lake City, on Sunday morning, October 3rd. It was broadcast to all parts of the United States and Canada over the radio stations of the Columbia Broadcasting System on their nation-wide "Church of the Air" programme.

To-day, as seldom if ever before, human society is threatened with disintegration, if not complete chaos. All the ancient evils of human relationships, injustice, selfishness, abuse of strength, become sinister and terrible when reinforced by the vast increase of material power. The soul of man cowers, starved and fearful, in the midst of a civilization grown too complex for any mind to visualize or to control. Joy and beauty fade from human life. Yet life, abundant, beautiful laughing life, has been our age-long labour's end. What other conceivable worth has the mastery of the material world, the exploitation of the resources of nature and the creation of wealth, except as a basis for the release of the life of the spirit?"

What he says merits careful consideration.

If you are now thinking that the application of Christ's teaching is impracticable under modern conditions, let me ask you to bring to mind a few specific examples of people who have devoted themselves to the common good. Recall the life of Florence Nightingale, and a million others like her, unheralded and unsung. Think of the Red Cross, a comparatively recent organization among Christian nations. Think of Abraham Lincoln, consecrating his life to his country.

Christianity applied to daily life!

This willingness to serve others is ready for expression in the hearts of millions, if only nations or groups in nations will but point the way. Here is a recent illustration: September 19th, 1937, the Salt Lake Region of the Church Security Plan, finding itself in need of a new store house, held a special Fast Day for the purpose of raising funds with which to make the first payment. The Committee asked the people to go without two meals on that day and contribute the equivalent in cash for the project. The leaders anticipated raising about £800. The people contributed nearly £3,000—realization exceeding anticipation nearly four times!

The Church accepts as literally true the saying of Jesus: "I am come that they might have life, and that they might have it more abundantly." We believe, however, that this abundant life is obtained not only from spiritual exaltation, but by the application to daily life of the principles that Jesus taught.

These principles are few and simple and may, if desired, be applied by every normal person. The first of these, and the foundation upon which a true Christian society is built, is:

"Love the Lord thy God with all thy heart, mind and strength." A belief in a Supreme Being who lives and loves his children—a belief that gives power and vigour to the soul. An assurance that He can be approached for guidance, and that He will manifest Himself to those who seek Him.

**A**nother is: The acceptance of the truth that life is a gift of God, and therefore divine. The proper use of this gift impels man to become the master, not the slave of nature. His appetites are to be controlled and used for the benefit of his health and the prolongation of life. His passions mastered and controlled for the happiness and blessing of others, and the perpetuity of the race.

A third principle is: Personal Integrity. By this I mean, plain, every-day honesty, sobriety, and respect for others' rights, such as will win the confidence of one's fellows. This recognition applies to nations as well as to individuals. It is as wrong for a nation, because it is powerful, to steal from another and oppress it, as it is for an individual to rob and kill his neighbour.

A fourth essential is: Social Consciousness that awakens in each individual the realization that it is his duty to make the world better for his having been in it. The very heart and spirit of this standard is expressed in the statement of the Prophet Joseph Smith—"if my life is of no value to my friends, it is of no value to me."

Some day intelligent human beings will realize the importance and benefit of living in right relations one with another. When that time comes the Saviour's prayer will be in people's hearts—"Make them one, as thou Father and I are one." Then when that times comes the war-drum will throb no longer and the battle flags be furled in the Parliament of Man, the Federation of the World.

This condition can be achieved not alone from mere belief, nor from oratorical exhortations, but by the application in business, social and national life of the principles of the Gospel of Jesus Christ.



## " WE SEEK AFTER THESE THINGS "

*By Elder Parry D. Sorensen*

ONE of the most powerful forces existing in the world to-day in the interest of world peace is to be found in the Boy Scouts. Throughout the world, the youthful members of this far-flung organization, with its high ideals and unsurpassed activity programme, are exerting a constantly increasing influence in the attainment of that hoped-for day of universal peace and brotherhood of man.

International Jamborees, now held every two years, bring thousands of Scouts together from every land and clime, there to mingle with one another, exchange ideas, and become more united through the common bond of Scouting.

It was in 1908 that Lord Baden-Powell officially began the Boy Scout movement in Britain, evolving it from an idea he had started in South Africa a decade before. A London Scout who did

his "good turn" for an American visitor during a fog was responsible for the Boy Scout movement crossing the Atlantic and becoming organized as the Boy Scouts of America. After a quarter of a century of existence, the Boy Scouts of America have published a one-volume history, written by Mr. William D. Murray, chairman of the Editorial Board.

The story of how Lord Baden-Powell first conceived the idea of Scouting, its development and adoption throughout the civilized world, is interestingly told within the pages of the book.

Eloquent testimony of the role played by the Church in this great organization and the esteem in which Church leaders are held is contained in many parts of the above-mentioned book. We quote from the chapter, "Scouting and Religion":

The Church of Jesus Christ of Latter-day Saints was the first of the Churches to adopt Scouting as an essential part of their Youth programme on a Church-wide basis. This action came in 1913. Scouting, from that year, has been incorporated in the annual programme and manual of the Young Men's Mutual Improvement Association. . . . Mr. George Albert Smith, of the Council of the Twelve, has been an active member of the National Executive Board since 1932.

President Heber J. Grant is a member of the National Council, Boy Scouts of America, and has often participated in its annual meetings. He addressed the Sixth National Conference of Scout Executives in 1936, and, on every occasion has expressed the whole-hearted goodwill of the Mormon Church and its vital interest

*(Continued on page 716)*



**Elder Smith**  
*National Officer*

## THE SEEDS OF WAR

*By President Hugh B. Brown*



WHEN the Armistice was signed nineteen years ago, we all hoped, and some dared to believe that it marked the end of war; that we had fought a "war to end war." In the light of what has happened since, and noting the present race for armaments, one wonders if it did not mark the beginning rather than

the end of hostilities. War raises more problems and more serious problems than those it seeks to settle. The seeds of war come from war.

Conflict has been a dominant factor in life from the beginning of time. This struggle for existence is manifest through the animal and vegetable kingdoms, and is present in the most advanced nations of mankind.

In former times, wars were restricted to comparatively small areas. To-day every part is affected by occurrences elsewhere and with the development of our civilization it becomes increasingly more difficult to localize conflict.

With instantaneous communication throughout the world; with ability to circle it in a few days; with ever increasing and unevenly distributed population; with the problem of the control of minorities; of changing international boundaries; of multitudinous languages and dialects; with lowered standards of living in densely populated areas and consequent seeking new territory and access to raw materials; with more deadly methods of prosecuting warfare, one almost feels that the cause of peace is a "will-o-the-wisp."

Some thought the development of our civilization would minimize the causes of war. That increased facilities for communication and transportation, increased knowledge, wider and more direct contact with our neighbours, would result in neighbourliness and encourage arbitration rather than force in settling international problems. The reverse seems to be true. The causes of conflict are multiplied while the losses and costs of war increase.

Buell tells us that twice as many men were killed in the World War as in all other wars since the French revolution began in 1789.

Remembering the ten million dead, the twenty million wounded, the nine million orphans, the five million widows, and the ten million destitute refugees, let us examine this problem from the standpoint of the values which experience has taught us to cherish.



When considered in the light of intellectual values, war is seen to be sheer madness. Its futility and stupidity are so obvious that we wonder why intelligent beings resort to it as a means of settling difficulties. War has never settled anything satisfactorily. Our failure to deal with this problem realistically and constructively lays us open to the charge of gross stupidity.

In the light of social values, we condemn it. It develops unsocial attitudes in the civilian population as well as in the combatants; when engaged in war, both sides seem to find it necessary to overcome the kindly and humane attitudes which should characterize our civilization, to invite hatred and passion and to justify on a wholesale scale the very things which we condemn in the individual. War sows seeds of distrust, suspicion and hatred; breaks down the moral fibre of millions of our citizens; and starts habits of lawlessness which continue

long after the conflict ends. It destroys the best of our youth and leaves the physically and mentally unfit to father the race.

We see some of the fruits of war in the rehabilitation hospitals of the countries which were involved; where broken bodies, shattered minds and warped characters cry out against this social evil. As shot and shell and bombs and poison gas are devastating to the scenes of battle, as the colossal waste of war is threatening our economic structure, so the moral and spiritual reactions that follow in the wake of war are ruinous to our culture, standards and morale.

#### A British Officer

President Brown writes this outstanding article from the viewpoint of one who saw active service with the British Army during the World War. He was a Major in the Canadian Forces and commanded a squadron of Mounted Rifles.



In an early issue of the *Star* President Brown will discuss the teachings of the Gospel on the subject of peace and its solution for the world's problems.

And what of aesthetic values? "Our letters wither, our arts decay, our manners decline when touched by the blighting breath of this brutalizing monster." "War declares a moratorium on all the finer art." War is anything but glorious.

But when we think of it in the light of our moral values, we are shocked indeed, for war is immoral and violates every spiritual and human quality of personality. It feeds on bestial passions and is a regression to the primitive. It breeds lawlessness, immorality and spiritual poverty.

Nations should uphold the ideal that "I am my brother's keeper."

These ideals can only be realized through working agencies and institutions. The Church and the home and the school have great functions to perform to inculcate into the hearts of men ideals of love, co-operation, unselfishness and good will.

(Continued on page 716)

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THURSDAY, NOVEMBER 4, 1937

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EDITORIAL

**NOVEMBER THE ELEVENTH.**

Nineteen years ago the Armistice was signed, the World War was ended.

Did those brave men, our kindred, who struggled in that war dedicate themselves to a cause which has been lost? They were fighting a war to end war. They were struggling for the freedom of the world. The world can never forget that valiant, heroic, desperate contest waged in the interest of a cause for which so many millions "gave the last full measure of devotion."

While practically every nation in the world to-day is making armaments at a speed and cost previously unknown, and while some nations are actually at war, nevertheless there are mighty forces operating in the interest of world peace.

The progress of liberty and freedom has been slow. It took twelve hundred and fifteen years after the coming of the

**Progress of Freedom** Prince of Peace to secure the great Magna Charta. And it took an additional five hundred and sixty-one years to bring forth the declaration that "all men are created equal; that they are endowed by their Creator" with the inalienable rights of "life, liberty and the pursuit of happiness," and that governments derive "their just powers from the consent of the governed."

Human beings naturally love peace, life, happiness. And it is equally natural for them to abhor war, sorrow, and slaughter. It is certain that the masses would not vote for war if they could express their honest views by secret ballot.

It is also certain that if war propaganda, censorship and secret diplomacy were eliminated, no war could be launched; nor if launched could a war be carried on because it is only through a refusal to understand the facts that war can be instituted or continued.

In these days nations are so intimately associated in science, art, commerce, literature and friendly correspondence that in times of peace they tend to approach that predicted blessed condition of "peace on earth, good will toward men."

"When war begins, all the avenues of mutual approach between the warring peoples are instantly closed and are kept closed." Fortunately, however, in these days the

**War Becoming More Difficult** avenues of mutual approach are so numerous and so varied that the task of closing them is getting greater day by day, which means that it is becoming correspondingly more difficult to create and to carry on war.

In times of war "there are bred the intensest hatreds of the enemy. These hatreds are fostered by rumours, ignorant exaggerations, and outright lies. The outright lies are condoned on the ground that any means is justifiable which builds up the morale (note the irony of that word!) of a people at war."

"The chief war technique, in short, is to preserve each member of the conflict in darkest ignorance of the other . . . Were there neither censor-

ship nor propaganda. armies would be powerless to carry on a conflict, for the simple reason that war can go on only through a refusal to understand." "War must employ the technique of suppression. The foe must be trampled upon; and as nearly as possible annihilated." When the victory of one means the defeat of the other it is difficult for good will to be the result. War is deeply disastrous. And how can it be otherwise when, "the most precious achievement of our whole human history is the truth seeking attitude."

The question arises, what can we substitute for war? The ideal answer is, the teachings of the Master—love, kindness, charity, the brotherhood of man, the golden rule. But since life is full of inevitable conflicts, the practical way out seems to be by arbitration, by the appointment of neutral commissions to find out the facts, and to handle such conflicts with openness and full understanding. Such a method would give to neither contestant a full victory over the other. This is the promise of a way out of war and, without doubt, if there were strong enough desires to do so, all differences and conflicts could be settled by arbitration. War does not settle difficulties, it only aggravates and increases them.

And now, as previously indicated, notwithstanding the present unprecedented preparations for war, encouraging efforts toward arbitration and peace are seen in many directions. President Roosevelt, advocating a new policy for the United States of America, appeals for a concerted action to end the drift toward war. He appeals for a policy of co-operation of the nations in search of peace. "Peace-loving nations," he said, "must make a concerted effort to oppose those violations of treaties which to-day are creating a state of international anarchy from which there can be no escape through mere isolation or neutrality."

Mr. Chamberlain, the Prime Minister, gave his whole-hearted support to this appeal which he termed, "A clarion call from the other side of the Atlantic." Not Great Britain alone, but the whole peace loving world is aroused by the existing conditions to-day, which the Prime Minister calls a "real crime against humanity." It lies in resorting to arms contrary to agreements solemnly entered into without even an attempt to settle differences by discussion and negotiation. This conduct should arouse such indignation that the peaceful countries of the world would take whatever concerted action is necessary to curb such lawlessness.

One of the most important questions of the hour is "Can nations conceived in liberty, and dedicated to the proposition that all men are created equal," continue to endure? The soldiers of many nations during the World War "fought to make the whole world free," and the question is, was the victory won?

"Come, let us bravely take the way that we must tread  
 If we keep true faith with our beloved dead.  
 To conquer war they dared their lives to give,  
 To safeguard peace our hearts must learn to live.  
 Help us, Oh God, our forward faith to hold!  
 We want a better, safer world than that of old!"

—RICHARD R. LYMAN



## THE BAPTISM OF FIRE

*By Elder James E. Talmage.*

**J**OHN the Baptist proclaimed the necessity of repentance and of baptism by water, which latter he administered to all who came in contrition seeking admission to the kingdom of God. With equal fervency, this voice crying in the wilderness foretold a second or higher baptism, which, however, John was not authorized to give. This he characterized as the baptism of fire and the Holy Ghost, ordained to follow his administration, and to be given by that Mightier One, whose pre-eminence John delighted to proclaim. This was the Baptist's testimony:

I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." (Matthew 3: 11)

That the Mightier One referred to was none other than Jesus the Christ is thus set forth in the words of John:

Behold the Lamb of God . . . This is he of whom I said, After me cometh a man which is preferred before me: for he was before me . . . And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. (John 1: 29-33)

In His incisive instructions to Nicodemus respecting the works essential to salvation, the Saviour did not stop with the specification of the watery birth. Baptism by immersion in water, though administered by one invested with the power of the Holy Priesthood, is incomplete without the quickening effect of the Spirit. "Born of water and of the Spirit" is the indispensable status of every man who shall gain admission to the kingdom of God.

While yet in the flesh our Lord specifically and repeatedly assured the Apostles that after His departure the Comforter or the Spirit of Truth would be sent unto them; and the scriptural context plainly shows that these expressive appellations have reference solely to the Holy Ghost. Amidst the solemnities of His ascension, the Lord reiterated these assurances of a spiritual baptism, saying: "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." (Acts 1: 5)

A rich fulfilment was realized at the succeeding Pentecost, when the assembled Apostles were endowed with unprecedented power from heaven, being filled with the influence of the Holy Ghost so that they spake in tongues other than their own as the Spirit gave them utterance. An outward manifestation of this Divine investiture was seen in the tongues of flame which rested upon them severally. The Lord's promise, so miraculously fulfilled upon themselves, was repeated by the Apostles to those who sought their instruction. Conditioned upon their repentance and baptism in water, Peter assured the penitent Jews that they should "receive the gift of the Holy Ghost." (Acts 2: 38)

That the bestowal of the Holy Ghost is an ordinance requiring higher authority than that by which water baptism may be performed is evidenced by Scripture. Philip—not the Apostle Philip, but presumably one of the seven men who had

been set apart for a lesser ministry (Acts 6: 3-6)—preached to the Samaritans and baptized many. Plainly Philip was empowered to administer water baptism; and it is equally clear that an authority greater than his was requisite for the higher baptism of the Spirit or the conferring of the Holy Ghost by the laying on of hands. To this the Scriptures testify:

Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Ghost. (Acts 8: 14-17)

Very illuminating is the instance of Paul's ministry unto certain devout Ephesians (Acts 19: 1-7) who professed to have been baptized "unto John's baptism," but who were plainly un-instructed as to the necessity of the baptism of the Spirit. It is probable that these men had submitted to immersion by unauthorized hands; and therefore Paul caused that they be baptized "in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."

To the Twelve Disciples who were ordained by the resurrected Lord among the Nephites on the American continent, Christ gave special power, so that all baptized believers upon whom they would lay their hands should receive the Holy Ghost; and thus is the assurance recorded:

Yea, blessed are they who shall believe in your words, and come down into the depths of humility and be baptized, for they shall be visited with fire and with the Holy Ghost, and shall receive a remission of their sins." (Book of Mormon. 3 Nephi 12: 2)

#### Fifth of a Series

This is the fifth and last of a series of articles by Elder Talmage on Mormon doctrine. They have dealt largely with the fourth Article of Faith, which states: We believe the first principles and ordinances of the Gospel are:

First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.

And in this modern day, the authority of both the Lesser or Aaronic Priesthood, which is requisite to water baptism, and of the Higher or Melchizedek Priesthood, without which the gift of the Holy Ghost cannot be authoritatively bestowed, has been restored to earth, through the Prophet Joseph Smith. The Elders of the Church to-day are commanded to preach the Gospel, to baptize the penitent, "And to confirm those who are baptized into the church, by the laying on of hands for the baptism of fire and the Holy Ghost, according to the Scriptures." (Doctrine and Covenants 20: 41)

### HULL DISTRICT CONFERENCE NOTICE

Sessions of Hull District conference will convene in Hull Branch Chapel, Wellington Lane, Hull, on Sunday, November 7th, at 11 a.m., 2.30 p.m. and 6 p.m. President Hugh B. Brown will be principal speaker.

Liverpool District conference will be held Sunday, October 14th, in Liverpool Branch Chapel, 301 Edge Lane, Liverpool.

**"WE SEEK AFTER THESE THINGS"***(Concluded from page 709)*

in the Boy Scout Movement.

*Consistently, through a period of years, this Church has registered more than 65 per cent. of its boys in Scouting, and in this record, it leads all other Churches. It has a most comprehensive Church-centred programme for its youth, and Scouting is a major feature of that programme.*

In the same chapter, "Scouting and Religion," a statement by President Grant in support of Scouting receives prominent notice. In other sections of the book, frequent mention is made of Elder Oscar Kirkham, for many years a prominent national official, and President Richard R. Lyman is listed as a member of the first Executive Committee in Region 12, comprising the states of California, Arizona, Nevada and Utah.

The recognition accorded the Church and its leaders through the accomplishments of the Scout programme brings to mind the Church's Thirteenth Article of Faith, with its declaration, "if there is anything virtuous, lovely or of good report or praiseworthy, we seek after these things."

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**THE SEEDS OF WAR***(Concluded from page 711)*

Rulers, statesmen, legislators, diplomats, must be actuated by this attitude. The development of a body of international law forms a basis for applying definite rules of law for certain types of international problems.

A permanent court of international justice has been established and all recognize its value in helping to preserve amicable relations between the countries of the world. International organizations such as Boy Scouts, Red Cross, Chambers of Commerce, Clubs and societies all help to bring about international good will. But the only permanent solution to the problem of individual and national selfishness is the Gospel of the Prince of Peace. We must be reminded that "God has made of one blood all nations of men," that therefore we are brothers.

Permanent security cannot be built on revenge, greed, avarice, selfishness, envy and hate, but rather on co-operation, goodwill and neighbourliness. "Thou shalt love thy neighbour as thyself," must someday apply to nations.

Religious groups should call for a mobilization for peace and no longer be mere passive beholders of this international and inter-racial carnage.

The advocates of peace should be fired by that enthusiasm and loyalty which characterized those who gave their all to put an end to war. All should unite in the interest of that universal and permanent peace in the cause of which they stood united to the end.

On this anniversary we must remember they threw to us a torch, the light of which must lead to peace, else they have died in vain.

In the soil of love the seeds of war must die.



## LEEDS DISTRICT CONFERENCE

The evening session of Leeds District conference, held Sunday, October 31st, in the Bradford Branch Chapel, was attended by more than 350 people, approximately 125 of whom were non-members of the Church. President Hugh B. Brown, Bishop Henry M. Taggart, supervising elder, Elder Wendell C. Fowler and Sister Marie Waldram were speakers at the meeting, conducted by District President Herbert Walker.

Afternoon session speakers included President Brown, President Walker, Elders Arthur W. Jorgensen, William Mulder, and Clyde L.

Barraclough. Brother Thoms I. Watkins, first counsellor in the district presidency, conducted.

Brother John C. Harrison, second counsellor, conducted the morning meeting, at which President Brown, Elders Norman J. Welker, Alton D. Merrill, Reginald Hunsaker, Don E. Christensen, Ivan D. Voorhees, Donald L. Johnson, Rodney J. Shirley and Marvin G. Butterworth spoke.

Music at the conference sessions was provided by the Millennial Chorus, the Leeds District Quartette and Miss Mildred Gledhill, who sang a vocal solo.

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## THREE WEEKS TO GO

Three weeks still remain for entries to be submitted in the Christmas story and poem contest being conducted by the *Star*. Deadline has been set at November 29th.

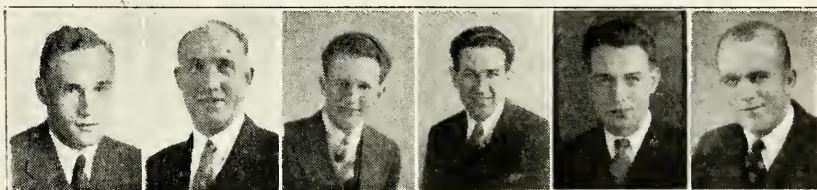
Any reader of the *Star* is eligible to enter the contest, and there is no limit to the number of entries a contestant may submit. The only limitations are that the stories be not longer than 1,000 words and that the poems be not more than 24 lines.

Besides first, second and third prizes for winners of both contests, a number of honourable mention prizes will also be awarded in each division. First prizes will be copies of *A Century of Mormonism in Great Britain*, by Richard L. Evans; second place winners will receive copies of *Modern Miracles*, by Jeremiah Stokes; while third place awards will consist of six months' subscriptions to the *Millennial Star*.

Address your entries to: Contest Editor, *Millennial Star*, 5, Gordon Square, London, W.C.1.

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## SILVER STAR AWARDS



The above travelling missionaries have recently been awarded *Silver Stars* for having obtained one hundred subscriptions. They are, left to right, Elders Max H. Duffin, King E. Beagley, Paul V. Strebel, Charles W. Hailes, P. M. Anderson Moyes, and George S. Walker.

## NEWS OF THE CHURCH IN THE WORLD

**WINTER QUARTERS** was visited by Governor Henry H. Blood on a recent trip to Omaha, Nebraska, to

take part in the "Old Timers" celebration of the Union Pacific Railroad. In company with Mr. H. J. Plumhof, general manager of the south-central district of the Union Pacific Company, and Mrs. Plumhof, Elder Blood went to the sacred spot at

Florence, Nebraska, where the Pioneers paused 90 years ago to refresh themselves before making their final journey across the plains. The cluster of graves, the Pioneer Monument, by Elder Avarad Fairbanks, and the historical tradition of the site deeply touched the Utah governor, who said:

"It was here that my father, in 1849, when a boy of nine years probably started out on the last, long march. It was here that my

mother, a little girl of eight, also paused in 1853. It is a beautiful spot, hallowed by many precious memories."

**BANKERS** of America elected Elder Orval W. Adams to the presidency of the American Bankers' Association at the recent national convention in Boston, Massachusetts. Elder Adams, who is Church Auditor and vice president of the Utah State National Bank, served as a travelling elder in Great Britain in 1913-14 and was also secretary of the European Mission. For ten years he was a member of

the Bishopric in the University Ward. His son, Elder Hyrum Adams, is at present secretary of the European Mission and two older sons, Elders Lane W. and Allen N. Adams, have served as missionaries in Britain.



The Monument



Elder Adams  
Elected.

## OF CURRENT INTEREST

**MATHEMATICAL WIZARD** Lorenz Olgo, of Hungary, is bewildering scientists by his ability to calculate. Since birth he has been gifted with a genius for arithmetical figures. With the speed of an automatic calculator he does sums involving many figures in but a few seconds, entirely in his head. Give him your age and he will quickly tell you how many seconds you have lived. With an astonishing memory for figures, he computes most of his problems in algebra.

**THE SAFETY** of automobile brakes can now be tested by an ingenious little device known as the "decelometer." During the test the newly developed gadget is placed on the car floor directly in front of the inspector. When the brakes of the

car are applied, a mercury column is propelled forward to establish contact with either a red or green signal according to the car's braking efficiency. By measuring the speed of deceleration it is easily ascertained if the vehicle can stop within the legal distance.

**LARGEST** air base in the world is being constructed by the British government at Botwood, Newfoundland. Located on a mile-square plot literally carved from the woods, the site will be the western terminus and main depot for the transatlantic air service between North America and Europe by way of Ireland. The project is not expected to be completed before the end of 1938. It is of interest that the airport is preparing for the reception of land planes, rather than sea planes.

## FROM THE MISSION FIELD

### Transfers and Appointments—

On Thursday, October 28th, Elders Franklin H. Hawkins and Max Garn Capener were transferred from Manchester District to Birmingham and Sheffield Districts, respectively, and Elder E. Leon Mather was transferred from the British Mission Office to Irish District.

Elder Glen H. Grimmett was appointed circulation manager of the *Millennial Star* on Thursday, October 28th.

Elder O. Clifford Merrill was appointed Supervising Elder of Manchester District on October 29th.

### Releases—

Elder Arlund T. Christensen was honourably released on Wednesday, October 20th, to return to his home in Rexburg, Idaho. He has laboured in Newcastle and Birmingham Districts, and in the British Mission Office as Sunday School Executive Secretary and Genealogical Supervisor.

Elder Ellis E. Craig, who has laboured in Liverpool and Manchester Districts, was honourably released on Thursday, October 28th, to return to his home in Central Arizona.

Elder Vernon A. Cooley, who has laboured in Sheffield and Manchester Districts, being supervising elder of the latter, was honourably released on Thursday, October 28th, to return to his home in Logan, Utah.

The following Elders were honourably released on Monday, November 1st:

Elder Arthur W. Jorgensen, who has laboured in Birmingham and Leeds Districts, to return to his home in Hyrum, Utah;

Elder Marvin J. Butterworth, who has laboured in Birmingham, Norwich and Leeds Districts, to return to his home in Salt Lake City;

Elder Theron L. Labrum, who has laboured in the Millennial Chorus and Leeds and Welsh Districts, being supervising elder of the latter, to return to his home in Nampa, Idaho;

Elder John E. Cameron, who has laboured in Newcastle and Norwich

Districts, to return to his home in Salt Lake City;

Elder Stanford J. Robinson, who has laboured in Newcastle and Sheffield Districts, to return to his home in Salt Lake City;

Elder Rodney J. Shirley, who has laboured in Leeds, Manchester, Welsh and Scottish Districts, to return to his home in Rexburg, Idaho.

### Doings in the Districts—

**IRISH**—At a baptismal service held on Sunday, October 17th, at Belfast Branch hall, Margaret Nelson was baptized by Brother Joseph Ditty and confirmed by Branch President Joseph W. Darling. The meeting was conducted by Elder Clarence R. Silver.

A ladies physical perfection class was inaugurated in Belfast Branch on Saturday evening, October 16th. Sister Agnes Gillespie was appointed president of the organization and Miss Dinah Ferguson instructress.

**LEEDS**—Harvest festival of Bradford Branch was held on Sunday, October 17th, in the Chapel on Woodlands Street. Sister Lily Ratcliffe, Relief Society president, was in charge of arrangements. Music was furnished by the Branch choir, under the direction of Sister Florence Dennis, and Sister Hilda Jennings who played a piano solo. A fruit banquet was held the following evening, at which games were conducted by Brother Allen Jennings.

A concert was given for the Bradford building fund on Saturday, October 24th. The programme consisted of selections by the Millennial Chorus, the Salvation Army Choir, vocal and variety numbers by members and friends. Games and refreshments were enjoyed at the close of the evening.

Leeds Branch conference was held on Sunday, October 17th. Speakers were District President Herbert Walker, Bishop Henry M. Taggart, supervising elder, and Brother Thomas I. Watkins.

Sister Bertha Farrell was set apart as Primary Mother of Leeds Branch on Sunday, October 24th,



with Sisters Ivy Mence and Maria Hopwood as assistants. Sister Mary Brown was appointed first assistant in the Y.W.M.I.A. presidency and Sister Ellen Jenney teacher of a Sunday School class.

LIVERPOOL—Burnley Branch activity committee sponsored a social on Saturday, October 16th. Musical items and games were under the direction of Sister Mary Elizabeth Speight, and the supper was served and prepared by Sister Edith A. Speight.

Burnley Branch conference was held on October 17th in the Chapel. Speakers at the afternoon meeting, conducted by Sunday School Superintendent Emma Hardy, were Sisters Doris Owens, Mary E. Speight, and Brother Luther Espley. Mr. Fred Timms furnished a violin solo. The evening meeting was conducted by Branch President John E. Owens, and speakers were District President John R. Moore and Supervising Elder J. Glen Burdett. Sister Agnes Hatherley sang a vocal solo.

MANCHESTER—Sister Blanche Jackson entertained members and friends at the Hyde Branch hall on the occasion of her twenty-first birthday on Saturday, October 9th. Hyde Branch Relief Society sponsored a social and supper on Saturday, October 16th.

Twelve people were baptized at two recent baptismal services held in Manchester District. The first was held in Manchester Branch Chapel on Sunday, October 17th, at which the following were baptized and confirmed: Marie Slater, baptized by Elder Glen L. Allan and confirmed by Elder Donald P. Fowler; Harriett Roberts, baptized by Elder Blaine D. Fisher and confirmed by Elder M. Garn Capener; Lillian Booth, baptized by Elder Fisher and confirmed by Brother R. Pearce; Eunice Turner, baptized by Elder Fowler and confirmed by Elder Franklin H. Hawkins; William Grimshaw, baptized by Elder Ellis E. Craig and confirmed by Brother Albert Woodruff; and Leonard Morgan Fitton, baptized by Elder Hawkins and confirmed by Elder Capener.

The second was held in the Roch-

dale Baths on Tuesday, October 26th, at which the following were baptized and confirmed: Alice Mills, baptized by Elder Fowler and confirmed by Supervising Elder Vernon A. Cooley; Lillie Butterworth, baptized by Elder Cooley and confirmed by Elder Fowler; Olive Henthorn, baptized by Elder Hawkins and confirmed by Elder Benjamin H. Glade; Bertha Butterworth, baptized by Elder Hawkins and confirmed by Elder Cooley; Betty Allison, baptized by Elder Cooley and confirmed by Elder Fisher; and William Compton Dewhurst, baptized by Elder Cooley and confirmed by Elder Allan.

Rochdale Branch M.I.A. held a fancy dress social and dance on Saturday, October 16th, in the Branch Chapel. The M Men were in charge of the programme and the Gleaners in charge of the refreshments.

NEWCASTLE—A district auxiliary meeting was held on Saturday, October 16th, in Newcastle, under the direction of District President Frederick W. Oates. Reports were given by the district supervisors, Sisters Margaret Walker, Gladys Quayle, Ellen Oates, Brothers Alex Morris and Stanley Short. Speakers were President Hugh B. Brown, Elders Arlond T. Christensen, Victor Blaine Hart, and District President Oates. Musical selections were provided by the Millennial Chorus.

Handsworth Branch M.I.A. was recently organized as follows: Y.M. M.I.A. president, Elder Burton S. Miller; assistants, Brothers Alvin Joseph and Ronald Haddleton; class leader, Brother John H. Makin; Y.W.M.I.A. president, Sister Doris Green; assistants, Sisters Winifred M. Stokes and Mary Smith; secretary, Sister Violet Grundy. A lantern lecture was given to the M.I.A. by Elder Jack W. Brailsford and Brother William T. Horner on Thursday, October 21st.

A farewell social was held in Wolverhampton Branch hall for Supervising Elder Karl F. Foster on Wednesday, October 20th. Arrangements were under the direction of Sisters Mary Moore and Esther A. Ward; Elder Burton S. Miller took charge of the games, after which a tea was served.

## LATTER-DAY SAINT MEETING PLACES IN BRITAIN

- Aberdeen:**  
Corn Exchange,  
Hadden Street,  
Off Market Street
- Accrington:**  
L. D. S. Hall,  
Over 9, Church St.
- Airdrie:**  
L. D. S. Hall,  
40, Hallcraig Street.
- Barnsley:**  
Arcade Buildings.
- Batley:**  
L. D. S. Hall,  
13, Wellington Street.
- Belfast:**  
Arcade Buildings,  
122, Upper North St.
- Birmingham:**  
L. D. S. Chapel,  
23, Booth Street.  
Handsworth,  
Council Schools,  
Stratford Road,  
Sparkbrook.
- Blackburn:**  
L. D. S. Hall,  
St. Peter's Street.
- Bolton:**  
Corporation  
Chambers.
- Bradford:**  
L. D. S. Chapel,  
Woodlands Street,  
Off City Road.
- Brighton:**  
Queen's Road,  
105, Queen's Road.
- Bristol:**  
Hannah More Hall,  
45, Park St., Clifton.
- Burnley:**  
L. D. S. Chapel,  
1, Liverpool Road,  
Rosegrove.
- Cardiff:**  
Enquire:  
98, Albany Road.
- Clayton:**  
Central Hall.
- Derby:**  
Unity Hall.
- Doncaster:**  
L. D. S. Hall,  
Trafford Street
- Dublin:**  
L. D. S. Hall,  
8, Merrion Row.
- Eastwood:**  
Library, Church St.
- Edinburgh:**  
Ruskin House,  
15, Windsor Street.
- Gainsborough:**  
L. D. S. Hall,  
Curtis Yard.
- Gateshead:**  
Westfield Hall,  
Westfield Terrace.
- Glasgow:**  
L. D. S. Hall,  
4, Nelson Street.
- Gravesend:**  
Freeborn Hall,  
Peacock Street.
- Great Yarmouth:**  
L. D. S. Hall,  
66a, South Quay.
- Grimby:**  
Thrift Hall,  
Pasture Street.
- Halifax:**  
L. D. S. Hall,  
35, Brinton Terrace,  
Off Hansen Lane.
- Hexham:**  
Deseret,  
Alexandra Terrace.
- Hucknall:**  
Byron Buildings.
- Hull:**  
L. D. S. Chapel,  
Wellington Lane, and  
Berkeley Street.
- Hyde:**  
L. D. S. Hall,  
Reynold Street.
- Kidderminster:**  
L. D. S. Chapel,  
Park Street.
- Leeds:**  
L. D. S. Hall,  
5, Westfield Road.
- Leicester:**  
All Saints' Open,  
Great Central Street.
- Letchworth:**  
Vasanta Hall,  
Gernon Walk.
- Liverpool:**  
L. D. S. Chapel,  
301, Edge Lane.
- London:**  
L. D. S. Chapel,  
59, Clissold Rd., N.16.  
Ravenslea,  
149, Nightingale Lane,  
S.W.12.  
22, Doggett Road,  
S.E.6.
- Loughborough:**  
Adult School.
- Lowestoft:**  
L. D. S. Hall,  
20, Clapham Road.
- Luton:**  
Dallow Road Hall,  
Corner of Dallow and  
Naseby Roads.
- Mansfield:**  
39a, Albert Street.
- Manchester:**  
L. D. S. Hall,  
88, Clarendon Road.
- Merthyr Tydfil:**  
L. D. S. Chapel,  
Penyard Road.
- Middlesbrough:**  
L. D. S. Hall,  
188, Linthorpe Road.
- Nelson:**  
L. D. S. Hall,  
10, Hibson Road.
- Northampton:**  
L. D. S. Chapel,  
89, St. Michael's Str.
- North Walsham:**  
Enquire:  
32, Norwich Road.
- Nottingham:**  
L. D. S. Hall,  
8, Southwell Road.
- Norwich:**  
L. D. S. Chapel,  
60, Park Lane.
- Nuneaton:**  
Masonic Hall.
- Oldham:**  
L. D. S. Hall,  
Neville Street.
- Plymouth:**  
L. D. S. Hall,  
34, Park Street,  
Tavistock Road.
- Pontllunfraith:**  
Enquire:  
81, Brynteg Street.
- Portsmouth:**  
Pimco Hall,  
Heidelberg Road,  
Southsea.
- Preston, Lancs:**  
L. D. S. Hall,  
7, Lords Walk,  
Off North Road.
- Rawmarsh:**  
L. D. S. Hall,  
Main Street.
- Rochdale:**  
L. D. S. Chapel,  
Lower Sheriff St.
- Sheffield:**  
L. D. S. Chapel,  
Corner of Ellesmere  
and Lyons Roads.
- Shildon:**  
L. D. S. Hall,  
100, Main Street.
- Skelton:**  
Scott Rooms,  
Boosebeck Road,  
Skelton Green.
- South Shields:**  
L. D. S. Chapel,  
98, Fowler Street.
- St. Albans:**  
49, Spencer Street.
- Sunderland:**  
L. D. S. Chapel,  
18, Tunstall Road.
- Tipton - Wolverhampton:**  
L. D. S. Hall,  
Washington Building,  
Berry Street.
- Varteg:**  
Memorial Hall.
- West Hartlepool:**  
L. D. S. Chapel,  
7, Osborne Road.
- Wigan:**  
L and Y Station.

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